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POETRY.

THE MISER.
BY ELIZA COOK.

To be frugal is wise;" and this lesson of truth
Should ever be preach'd in the ears of youth.
The young must be curb'd in their spend-
thrift haste,

Best meagre want should follow waste;
But to see the hand that is wither'd and old
Eagerly clutch at the shining gold—
Oh! can it be good that man should crave
The dross of the world—so nigh his grave?

And is the lot of those who pine
In the gloomy depths of the precious mine!
But they toil not so hard in gaining the ore:
The Miser is guarding the glittering store:
He counts the coin with a feasting eye,
And trembles the while it a step come nigh;
He adds more wealth, and a fiendish trace
Of joy comes o'er his shrunken face.

He seeks the bed where he cannot rest,
Lies close beside his idol chest;
He wakes with a 'wilder'd, haggard stare,
For he dreams a thief is busy there;
He searches around—the bolts are fast,
And the watchmen of the night go past;
His coffers are safe, but there's tear in his
brain,
And the Miser cannot sleep, again.

He never flings the blessed mite
To fill the orphan child with delight;
The dog may howl, the widow may sigh,
He hears them not—they may starve and
die;
His breast is of ice, no throbbing glow
Spreads there at the piercing tale of woe;
All torpid and cold, he lies alone
For his heaps, like the dead embedded in
stone.

Death comes—but the Miser's friendless bier
Is free from the sobbing mourner's tear;
Unloved, unwept—no grateful one
Will tell of the kindly deeds he'd done.
Oh! never covet the Miser's fame,
'Tis a cheerless halo that circles his name;
And one fond heart that will truly grieve
Will outweigh all the gold we can leave.

Translated from the French

CONTINUANCE OF PERSECUTIONS AT THE SANDWICH ISLANDS.

Continued from page 50.

Two aged christians, Kihira and Lahina, were also put in irons, for having refused to embrace Bingham's religion and attend the worship of the Methodists. After attempting in vain to shake their faith, Kihira and Kuanaoa her husband, sentenced them to a new kind of punishment, equally painful and ignominious. They were compelled to gather up in their hands the excrements of the guards and prisoners in the fort, and carry these ordures to the sea. While engaged in this repulsive labor, they had to endure the insults of the populace. The greater part of the natives would have preferred death; yet they obeyed without complaining, saying that their soul was with God, and that, as to their bodies, they willingly made the sacrifice, for the sake of remaining faithful to the Lord. The opinions of the natives were divided on this subject. Some called them idolaters, and said that they well deserved the punishment inflicted on them. Others took a different view of things, and were edified by the firmness of these poor women. Several were so affected, that they requested to be taught the Catholic doctrine, notwithstanding the danger to which they exposed themselves from the Protestant ministers—for they are always the instigators of the evil that is done unto us. Behold a new proof of it. On the 8th of August, the two consuls, English and

American, having demanded of the chiefs the liberation of two prisoners, Bingham opposed it, under the pretence that all the kanakas ought to have only one belief, [pensee]. It was also at the instigation of the Methodists that, on the report of the approaching arrival of some French missionaries, several laws were enacted to hinder their landing.* The kumus, on their part, seconded with ardor the views of Bingham, searching every where for christians, to drag them to the schools and prayers of the heretics. A fervent christian, named Dorothea after having several times escaped their pursuits or resisted their solicitations, was dragged by force to the Protestant temple. The same violence was used upon Justin, Ignotius, and his wife Alexis. These pious believers were filled with consternation. They believed themselves culpable for having been present, although against their wills, at the religious exercises of the Protestants, and Alexis was sick for some time. The catechists cheered them up, by telling them that it was not their fault, because

*We here insert one of these laws, as a monument of the hatred of the sectaries against the church of God.

DECREE PROHIBITING THE EXERCISE OF THE CATHOLIC WORSHIP.

"Considering that the doctrines of the Catholic Religion and the acts of the priests of the Roman Faith have for their object the introduction of discord among the subjects of our realm; considering that for this reason the priests of the Roman Faith were banished under the reign of Kaahumana; that, from that time, they have been under sentence of banishment till the last year, the time at which we have seen troubles reviving and growing by means of the partisans of the Pope; considering also that our determination to keep those persons at a distance is not recent, and that foreigners have requested that we should make it known by writing. For these causes, and in concert with our chiefs, we forbid all persons whomsoever to teach the Pope's religion; and no person who teaches those doctrines or practices shall be allowed to reside or land upon these islands. The ceremonies of that worship cannot be performed here; for it is not expedient that there should be two religions in this little kingdom. Consequently, we absolutely forbid all persons whomsoever, to teach those practices in any manner whatever. We moreover forbid all vessels to bring missionaries of that religion into our states.

"Every vessel which shall bring hither any missionary teaching the Pope's religion, or any thing else of the kind, and which shall desire to enter the port on business, shall not be permitted to enter, without first conforming to the following rules. The missionary who shall be on board of the vessel, shall not be permitted to land under any pretext, inasmuch as entrance into this realm is rigorously interdicted to all such persons. In case any of those missionaries shall land, he shall be arrested and carried back on board his vessel, which shall not depart without him.

"If one of them lands without permission, and remain concealed till after the departure of the vessel, when he is discovered, he shall be kept prisoner till a vessel is found which will undertake to carry him away, and then he shall go, after paying to the chiefs such a fine as they shall see fit to impose.

"But if it shall be impossible for him to remain on board, a written permission

it was not done with their consent. Thais, whom the persecutors searched for carefully, was warned in season, and succeeded in concealing herself. Some of the neophytes retired to a part of the island, the chief of which did not oppose them; but Bingham yet found means to torment them in their asylum.

"It should be noticed, that Bingham and his satellites did not spare those of the christians who had shown most zeal at the commencement of the persecution. Simeon was attacked first. For a long time he resisted all the importunities of several powerful chiefs, who, to obtain the good graces of Kihira, urged him to go to the temple of the sectaries. He was arrested, Oct. 29, 1835, with five catechumens who were his disciples, and four women. They were confined separately, and put in irons. The next day, being brought before the chiefs, he courageously avowed his faith, and was condemned to continue the revolting labors, to which Kihira and Lahina had previously been subjected. He soon fell sick. The catechist, who had sent him some food and a mat, succeeded in seeing him a moment in the prison. He found the confessor lying on a table, in a very damp place, wrapped in his tapa, with a chain on his neck, and irons on his feet and hands.—February 2, 1836, several kumus visited him also, with the design of bringing him over to heresy; but as they were wholly unsuccessful, they beat him severely, and compelled him, though continually sick, to return to the labor. February 18, Ma-

may be sent him to remain on land for a time, on condition that the vessel gives all necessary security for the tranquility of the realm.

"If the master of a vessel refuses to obey this law, and, in contempt of the government, shall put on shore any missionary who is excluded by this act, the vessel shall be confiscated for the benefit of the chiefs of that island. It shall be theirs, as well as the cargo of the vessel, and the master of the vessel shall pay the sum of ten thousand dollars; but the chiefs may remit any part of that sum.

"Moreover, if any foreigners, after having been introduced as a mechanic or a merchant, or any thing else, and obtaining permission to reside here, shall be convicted of teaching the Pope's doctrine, or any thing else capable of making trouble in the realm, this law shall be applicable to him in all its rigor, and he shall be kept prisoner or banished, after paying a fine at the discretion of the chiefs.

That the knowledge of this law may be widely extended, it shall be printed and published. On the arrival of any vessel, it shall be the duty of the pilot to carry a copy with him, to be laid before the master of the vessel, so that he may not be able to be ignorant of it. If the pilot shall neglect to show the law to the master of the vessel, or if any person who is excluded from the realm by this prohibition, shall be landed in consequence of the pilot's neglect to make it known to the master of the vessel, the pilot shall pay to the chiefs the sum of one hundred dollars, and the person who shall have left the vessel shall be re-conducted on board.

"Every person, whether foreigner or native, who shall assist any one in teaching the Pope's religion, shall pay to the government, for that offence, the sum of one hundred dollars.

Signed, TAMEHAMEHA.
Lahaina, Maui, Dec. 18, 1837.

ry Anne, the confessor's wife, who, like him, had resisted all the solicitations of the kumus, was sentenced by Kihira and Kuanaoa to partake of the captivity, the irons and the labors of her husband.—Food was denied them, and the catechists were obliged to take care to send it to them. March 28, some less barbarous guards permitted Simeon to go out a few moments, to procure some old mats, to make a sort of cabin in his prison. While every device was used to tire out the patience of these pious believers, every means of seduction was also employed, to mislead or circumvent their faith. One of the chiefs, named Kanahina, came one day from Kihira to see them. He accused them of idolatry, reproached them for serving a God who would lead them to death and hell, and jested concerning the kind of punishment to which they were condemned. "There is but one God," replied Simeon. "I serve him. The religion of your kumus changes at pleasure. Ours never changes." During all the month of May, the repeated solicitations of the kumus continued to be equally powerless. Simeon always answered, "If I am commanded to labor at any kind of work, whatever it be, I shall consent. If they choose to throw me into the sea, I shall not resist. But I cannot consent to deny my faith." Mary Anne held the same language. Their courage was thought worthy of new irons. In July, they were two whole days without food. So much ill treatment exhausted the health of Simeon, but did not satisfy Bingham's hatred. He urged Kihira to employ new methods to subdue the two rebels, as he called them. He returned repeatedly to the charge. In 1836 and 1837, he preached publicly against the Catholics, and with such violence, that the American Protestants who heard him, were themselves shocked. The two confessors were made to endure new vexations; but, more sensible to the calumnies directed against their faith than to the injuries inflicted upon their persons, they suffered most of all in hearing themselves accused by the Methodists of adoring Mary and the saints, and of placing the Pope above Jesus Christ.

"Valerian, too, in 1837, had the happiness to be associated with them in the same trials, and to endure them with the same noble spirit. The enmity of the sectarians served only to make the faith and firmness of the Catholics more conspicuous. Others of the natives were struck, and several requested instruction. A number of adults applied for baptism in the article of death. Even some who had been baptised by the Methodists, desired to be attended in their last hour by the disciples of the missionaries. They were desired to come and pray over the sick, in the hope of obtaining their restoration to health.* The holy and consoling exercises of the Catholic priests were contrasted with the cold preaching of the Protestant ministers, and the disinterested labors of the first with the covetousness of the second.† The Methodists have

* In the month of April, 1835, several natives brought to Simeon, who had not yet been put in irons, and to other christians, three sick children, beseeching them to pray for them. One of these children belonged to the family of the former governors, the widow of Poki. Simeon exhorted the parents to put their trust in the Lord. The christians prayed, and the children recovered.

† The wife of a Methodist was teaching some little girls to read, and took good care to get her pay. In May, 1838, when the